

THE PACIFIC

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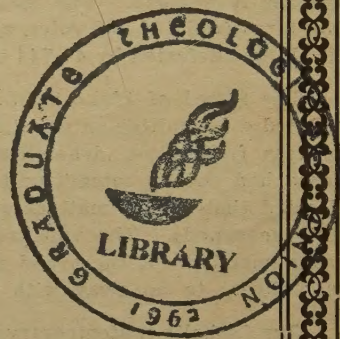
SAN FRANCISCO AND BERKELEY, JANUARY 4, 1917

No. 1

WITH YOU ALL THE DAYS!

"This ray of promise falls on darkened ways,
'Lo, I am with you alway—all the days.'
The bright, untroubled, gladsome days of life,
The days of bitterness and care and strife;
The days when peace doth like a river flow,
The days of grief with weary hours and slow.
He goes not on far journeys. Christ is near,
He leaves no day without its help and cheer.

"As once of old 'He knew what He would do,'
When servants were dismayed and troubled too,
So now, with infinite supplies at hand
He walks with us, though in a barren land.
Some sweet surprise He doubtless has in store,
Some secret that He never told before.
For this, perhaps, He leads through shaded ways,
And you will understand ere many days."



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THE PACIFIC

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2716 Hillegass Avenue, Berkeley.

PACIFIC COAST NOTES.

Friends of Dr. John Willis Baer have been indulging the hope that he would after a period of rest return to the Presidency of Occidental College. But he gives no encouragement in the least.

What is called a "Presbyterian Community Church" has been organized at Lovell, Wyoming. The membership of 37 is made up of Presbyterians, Congregationalists, Methodists, Disciples, Lutherans, and Episcopalians.

The Rev. W. P. Shriver of the Presbyterian Board of Home Missions is making a survey of Presbyterian work in the San Francisco-Oakland Presbytery, with special attention to the needs of the field and its wise development.

The official returns show that the proposed prohibition amendment No. 1 received 436,639 votes. There were cast against it 538,200. The majority against was, 101,561. No. 2 received 461,039 votes, and 505,783 were cast against it. It was defeated by 44,744 votes.

The Synod of Idaho at its recent annual meeting appointed a committee on comity to confer with similar committees from other denominations. The Synod of California had such a committee for several years; but finally decided that comity matters were for the presbyteries and not the synods. The vote was a sore disappointment to many members of the synod and to all in other churches who desire to do away with denominational competition.

Our Catholic contemporary, The Monitor, remarks: "It's all wrong, dear reader, it's all wrong. A few years ago we were told by a famous physician that the old men were has-beens and ought to be oslerized. Now comes Von Hindenberg and at 70 proves himself the genius of the war. The ablest and most active prelates in the United States are Cardinal Gibbons at 84 and Archbishop Ireland who is nearing the 80 mark. The wiseacres have another guess coming about old men."

The Editor Emeritus of the Christian Evangelist, of St. Louis, writes from Claremont concerning Dr. James M. Campbell and his most recent book: "Dr. Campbell is a profound believer in the power and efficiency of prayer, and his books can hardly fail to stimulate new interest in the practice of prayer on the part of his readers. We have read many volumes on this vital subject, but have read nothing more helpful to a thoughtful reader in removing objections to the value of prayer."

The Rev. Dr. Matthews, pastor of the First Presbyterian

Church of Seattle, writes: "The legitimate stable population of the state and city has increased very much since the state went dry. Of course there were people who left, but they were people we could well afford to lose. We had 315 saloons in the city, and yet I do not believe you will find fifteen business houses that are empty. They have all been converted into other stores and other kinds of businesses. One merchant has opened three shoe stores in buildings formerly occupied by saloons and he is selling 50 per cent more children's shoes than ever before."

The Congregational and Presbyterian churches at Olympia, Washington, have formed a federation. The federation will be managed by a board of seven trustees. Each church retains its corporate name, officers and ecclesiastical relationship. The Sunday school, men's society, ladies' aid society and Christian Endeavor are union organizations, though the missionary organizations support their respective boards. The united congregation will have a membership of 500 and will use the Presbyterian church and manse. The Congregational Church has been without a pastor for several months, the Rev. R. H. Edmonds who entered on the pastorate there in 1909 having gone to one of our Tacoma churches last year. We believe that the Presbyterian church is also pastorless.

A call has been extended to the Rev. Dr. Aked to return to San Francisco and take charge of what is called "The Independent Interdenominational Church," a new organization with something more than two hundred members, and with others ready to enter if the call is accepted and the work actually started. It is given out that sufficient funds are in sight to finance the work; and that Sunday morning services will be held, probably, in the Columbia theater and evening services in some down-town hall or other large auditorium. The call was sent to Dr. Aked a few days ago by telegraph and reply has been received stating that he would give it earnest consideration. There are many people in San Francisco and the other cities about the bay who regret the loss of Dr. Aked from the forces which make for righteousness in this important center; hence this call to come back to this new work.

HONOLULU AS VIEWED BY DR. SCUDDER ON THE EVE OF HIS DEPARTURE FOR JAPAN.

At the time of his departure from Honolulu for Tokio, Japan, the Rev. Dr. Doremus Scudder said in his valedictory as editor of "The Friend":

"The thirteen and a half years spent in Hawaii have been an unending joy. The tasks set first in the Hawaiian Board and next in Central Union were worth any man's best. They have had mine and the only regret has been that larger powers were not available for them.

"Honolulu is the most interesting place in the world. Its wealth largely controlled by the sons of missionaries, its theoretical adherence to Puritanism conjoined with a license in certain departments of ethics, its readiness to respond to such modern demands as fairness to wage earners offset by its at times conservative, not to say reactionary, spirit, its provincialism backgrounded upon a world-wide sympathy quite unique in a white community, its worship of the pioneers sent to evangelize the 'Sandwich Islanders' and its utter disregard of much of that in conduct which seemed to them essential, its really simple life, its lavishness, its generosity and its financial cannyness, its ability both to combine and to pull apart, its aloha for everyone and its 'welcome the coming speed the parting guest' habit,

to say nothing of its polyracial nature plus its ardent Americanism give it a character that both grips some and loosens its hold upon others. Yet its grasp is stronger than its let go.

"Honolulu also bristles with problems that make it peculiarly interesting. It is tremendously human and sometimes almost unhuman. It is not like the Laodicea of the Apostle's day, lukewarm, but both very hot at seasons and anon ice-cold, nay, often both of them at once. What would Saint John have said to such an enigma?"

"It is a good place to fight for the right. There frequently seems little enough progress but one has the chance to give and take stiff blows and the exercise brings a glow. So battling for the Kingdom is real sport here and I've enjoyed it royally.

"Central Union Church is an epitome of the Islands. With forty to fifty denominations represented in its membership and almost as many racial groups it is a small world in itself."

CHRONICLE AND COMMENT.

Three St. Louis breweries went into bankruptcy during the last six weeks of 1916.

"A nation without boys" is the way a Chicago paper makes mention of France.

The Commissioner of Education receives the largest salary among state officials in Vermont.

The Gideons are endeavoring to banish smoking from hotel dining rooms while meals are being served.

The closing of the Ford automobile factories in Detroit for 10 days entailed a loss to wage earners of two million dollars.

In Chicago in the year 1910 there were 75,580 persons over the age of 14 who could neither read nor write in any language.

Governor Clarke of Iowa, who is a member of the Disciples' Church, will on his retirement from office become dean of the College of Law, Drake University.

This is the way a New York business man writes of the East: "We are spending money madly. We are producing more, consuming more, and saving almost nothing."

Gipsy Smith Jr. will begin on the 28th at Washington, D. C., a series of evangelistic meetings in which all the Presbyterian churches of the capital city will unite.

One week in the latter part of 1915 a Chicago tailor expended for his family of ten persons \$12.69 for food. The same food one week in November 1916 cost him \$19.45.

President Wheeler of the University of California has petitioned the legislature for better pay for professors and instructors. And a bequest of \$300,000 to Yale has been designated for increased salaries.

A recent survey of the Presbyterian churches in the New England Synod showed that more than half the number are down-town churches and are facing typical down-town conditions. There are 51 in all, 9 being country churches.

The Congregationalist announces a series of articles by Dr. Aked on "The Christian Reconstruction After the War." It is stated that they will be constructive rather than critical and "will seek to crystallize Christian sentiment for a large program."

Because of the scarcity of rubber in Germany steel tires for motor cars are in use. There is an inner band of rubber covered with dozens of fine steel threads, which last for about 3,500 miles' use, and then have to be renewed. The inner rubber tube remains intact. Speed is retarded.

In one of his Boston sermons Billy Sunday spoke with great vigor against what he called the unchristian influences of New England universities and remarked that he would advise parents in the West to send their children elsewhere. The people of New England who pride themselves on their universities doubtless take that as one of the things to be expected and accepted from Mr. Sunday.

In an address not long ago a member of the German Reichstag paid tribute to France as follows: "Look at France. I make obeisance before that great nation that is sacrificing its last drop of blood for its supposed ideals. Over there you find no distinction between Jews and Christians, between Free Masons and believers. There you find but one French people and a single French purpose."

United Charities statistics show that about one person in eleven in Chicago's population of 2,550,000 is the recipient of charitable aid at some time during the year. That means about 225,000 destitute people in the city of Chicago. Beside these there are at least as many more who habitually live very little above want, and a short period of illness of the bread winner or lack of work will put the family into the destitute class.

The following description has been given by the Treasury Department, of the design on the new dime: The design of the dime, owing to the smallness of the coin, has been held quite simple. The obverse shows a head of Liberty with a winged cap. The head is firm and simple in form, the profile forceful. The reverse shows a design of the bundle of rods, with a battleaxe, known as "fasces," and symbolic of unity, wherein lies the nation's strength. Surrounding the fasces is a full-foliaged branch of olive, symbolical of peace.

In one of his sermons in Boston Billy Sunday named the following persons as being on what he called "Hell's Social Register": Ahab, Ahaz, Jezebel, Nebuchadnezzar, Jehosaphat, Ivan the Terrible, Catherine of Russia, Louis XIV, Louis XV, Mme. de Maintenon, Mme. de Pompadour, Mme. de Stael, Catherine de Medici, Charles IX. of France, Diderot, the French historian; Strauss, the German atheist; Bauer; Mill, the English philosopher; Hume, the historian; Gibbon, the historian; Rousseau, Voltaire, Tom Paine and Bob Ingersoll. "Billy" has narrowed his list considerably. Perhaps, as has been intimated, he restrained himself in Boston.

Billy Sunday's great temperance address didn't stop the liquor tide in Boston; on the contrary it stirred the saloon forces to more activity and to a greater victory for license. Governor Foss offered to make good to the city for five years any loss of revenue that might result from the city's going dry, if they would give him, for five years, one-half of any savings the city made directly or indirectly as a result of this. He agreed to put up a bond of \$1,000,000 to protect the city. Like several other of our great cities, Boston is drink-mad and seems headed toward destruction until such time as a national prohibition enactment shall operate to save her.

The Mennonites are being persecuted in Russia and will in all probability be driven out of the country. The Northwestern Christian Advocate says: "These people came originally from Germany and are closely related spiritually

to the German spiritual ancestors of Methodism at Hernhut, from whom John Wesley gained his great inspiration. Russia, in its determination to root out everything German, is confiscating the property of the Mennonites. In 1917 they will be compelled to sell their land to the government, taking what is offered them. Persecution will probably drive them from the country and it is not unlikely that many of their number will seek refuge by emigrating to the United States and Canada."

Dr. Sigurd Ibsen, former State Minister of Norway, a member of the Hague Court of Arbitration in 1906, and a son of Henrik Ibsen, the great dramatist, when asked recently whether a continuation of the war in Europe would simplify anything, replied: "I for my part do not think so. In the countries of the Entente there is apparently still hope of final victory, which would make it possible for the Entente to dictate the terms of peace. But, in fact, there is no circumstance which permits of such a conclusion as to the end of the war, in my opinion. A continuation of the war only means useless waste of life and property, and from this standpoint it would be a blundering and deplorable decision if the offer of peace were rejected."

There are 287 Protestant churches in Cleveland, Ohio, having a total membership of 105,207. These churches have \$10,259,735 invested in church property and \$887,-813 in endowments. A recent survey shows that there are 100,000 people in Cleveland of German birth or parentage, nearly 40,000 of whom belong to the Protestant churches; that the third largest Bohemian center in the United States is in Cleveland; that there are about 14,000 foreign-born Italians in the city; that there are more than 40,000 Hungarians there who were born in Hungary; that there are 50,000 Poles, and nearly 35,000 residents who were born in Russia, including Jews, Poles, Slavs, Luthuanians, Greiners and Croations; also that there are more than 50,000 Austrians in the city who were born in Austria. The survey shows that the Baptists have fourteen missions carrying on work in a foreign language; the Congregationalists have six foreign-speaking enterprises; the Methodists have seven, and the Presbyterians have five.

Several weeks ago The Pacific mentioned the acceptance of the call to the City Temple, London, by the Rev. Dr. J. Fort Newton of Cedar Rapids, Iowa. The Universalist Leader, commenting on this call to one of the most conspicuous pulpits of the world, says: "Dr. Newton will take his place in a great succession and will uphold the high standards, and it is not improbable that he will set new and higher standards, for he goes a free man to a free pulpit. He is a 'liberal' in the truest sense, not on one side only; his mind is open and his heart inviting to truth and life from heaven and from earth, from conservative as well as radical. His is therefore a well-balanced ministry of real service. * * * This call came largely because Dr. Newton filled the needs of the time and place. A masterly sermonizer and an orator of persuasive power adequate to the great opportunity, he appealed to those who listened, and with rare literary style and inexhaustible resources to those who read. But even more was the appeal of the well-balanced ministry which was absolutely liberal and entirely Christian. He has accomplished the thing wherein many have failed; he has done what Dr. John Hunter did for Universalism when he translated a theology into a religion. Dr. Newton was born into and educated by the Baptist Church of the South. He was filled with the sturdy spirit of that rigorous faith which he did not cast overboard, but as he came into a larger vision of the universal love of God and the universal brotherhood of man he softened and transfigured it and transmuted it into a working program

of life. He could not stay in the old church, however, and presently he came into the companionship and under the influence of Professor David Swing, and was thoroughly saturated with the thought and method of that great man. After the death of Professor Swing Dr. Newton became the pastor of the Universalist Church in Dixon, Ill., and from there went to Cedar Rapids, Ia. It was but a 'Mission Church' which we had established, but he has not only made it locally strong, but has made its fame worldwide. It is with a sense of personal grief that Dr. Newton leaves, but he has heard and recognized the higher call to serve the cause of genuine liberal Christianity in the metropolis of the world and he cannot refuse. He goes, an ambassador of good will and the prophet of a closer fellowship of churches and nations."

"A SPIRITUAL PILGRIMAGE."

A Study of Reginald J. Campbell's Story of his Journey Toward and Into the Church of England.

The caption of this article forms the title of the book in which the Rev. Dr. Reginald J. Campbell, formerly of the City Temple, London, tells of his journey toward and into the Church of England. There are recorded therein also some changes in doctrine, but these are not so startling as was at first supposed by some persons when it was announced last year that he had withdrawn from publication his book, "The New Theology."

With reference to the criticism of this book when it appeared, Dr. Campbell writes:

"It was commonly assumed, for instance, that it was a Unitarian tract. It was nothing of the kind. Neither was it Pantheistic in the historic sense of the term, although the monism it advocated was pressed much too far. It did not deny the divinity of our Lord; on the contrary it asserted that all that had been authoritatively affirmed of his person by the Christian Church was true. It identified the Jesus of history with the Christ of faith, while insisting upon the true human consciousness of the former. It declared that the ancient formulated and authoritative expressions of belief known as the creeds were fundamentally true though couched in a different mental dialect from ours of today, citing particularly the Athanasian creed in illustration of this. It did not throw over the miraculous as so many people have erroneously fancied; it did the opposite; it maintained the coming rehabilitation of miracle at the hands of modern science. It even expressed confidence in the historicity of the physical resurrection of Christ, much to the disgust of many religious liberals who tried hard to convince me that this statement gave away the whole case for a liberal theology. It showed the necessity for the doctrine of the trinity."

Dr. Campbell states that his correspondence indicated that many who distrusted his teaching were unaware of what he calls the foregoing facts.

Where then were the faults of the book? And why did he withdraw it? He tells us that the faults were: "In pressing the monistic basis of its restatement of doctrine so far as to imperil personality altogether and confusing human and divine. This led to the further consequence, in theory at least, of weakening the sense of moral responsibility. Its negative view of evil was much misunderstood. It was thought to deny the reality of sin,—which it did not; at any rate it was not meant to do this. It endeavored too much to give a rationalistic treatment of the great mysteries of the faith. In fact, as Hooker says, and as my book exemplified, the root of heresy is the attempt to rationalize what cannot be rationalized, but must

remain mystery without outraging reason."

Dr. Campbell writes further concerning his "New Theology": "Its omissions were serious, notably in its explication of the doctrine of the Atonement. Most of what was said about this great aspect of Christian truth was sound enough as far as it went — but what was not said was by far the most important element in the doctrine. * * * Furthermore, and as a direct outcome of the failure to put the Incarnation and the Atonement in their true setting, the Church and the sacraments were relegated to a subordinate and utterly unhistoric position."

It is stated by Dr. Campbell that he had thought, for some time, of rewriting his book, "The New Theology," keeping to the same sequence of subjects, but correcting all the points in which it was at variance with Catholic truth. "The name, however made this impossible. I had a great dislike to it; it never was my own choice; and to rewrite the book without retaining the name would have been to produce a wholly different book. I thought I might do this, but the time was not opportune. I now decided to withdraw the book and purchase the publishing rights to reissue it. This I did in March 1915."

Doubtless the readers of this article would be glad to know at this point in our study of Mr. Campbell's spiritual pilgrimage just where he stands doctrinally. It may not be possible to show this.

In the chapter on "Withdrawal from Nonconformity," he writes, as he did in a book published by him in 1912 concerning the "Christ of the Newer Criticism," remarking: "It was the Christ of the Catholic Church that stood forth from the newer criticism of the gospel sources, not the Christ of liberal Protestantism." This, he writes, was thrust forcibly upon his attention, and he declares that the alternatives were obvious: "Either Jesus was what the Catholic Church said he was or he did not exist; either he was the Man from Heaven, a complete break with the natural order of things, the representative of a transcendental order, supernatural, superrational, super-everything, or he was nothing."

Then comes this remarkable assertion: "This was scarcely the Christ of Protestantism at all, whether liberal or conservative. Tyrrell insisted that if he (Christ) were to come again, he would find himself more at home in the atmosphere of Catholicism, with all its faults, than in that of Protestantism. Catholicism is not afraid of the supernatural: Protestantism is. Catholicism is consistently apocalyptic in its outlook. It dwells in mystery, breathes that air, recognizes and allows for it in all the relations of life. It takes life in its wholeness and views it as having spiritual significance in every part; it does not cleave a wedge between hither and yonder, material and spiritual, earth and heaven. It makes the higher interpret the lower, the lower the medium of the higher. In a word, it is sacramental. The ideas and prepossessions of the age in which Jesus lived and the people among whom he dwelt were much more nearly those of Catholic Christendom today than of Protestantism; the mental climate in which his work was done was much more nearly that of Francis of Assisi than of Calvin."

One of the highly remarkable parts of the foregoing is the assertion that the Christ who emerged from the newer criticism, the representative of a transcendental order, supernatural, and superrational, was not the Christ of conservative Protestantism.

Another rather remarkable declaration is this: "Catholicism is not afraid of the supernatural: Protestantism is." It is too sweeping. Not all Protestantism is afraid of the supernatural; and Catholicism, the Roman portion

of it, accepts the supernatural to such an extent as to make it ridiculous.

One of Mr. Campbell's reasons for withdrawing the "New Theology" from publication was that it was written hurriedly and carelessly. So he himself says. "A Spiritual Pilgrimage" bears also the marks of carelessness.

In one paragraph Dr. Campbell tells us that the reading of Tyrell's book, "Christianity at the Cross Roads," made it plain to him that the Christ he was preaching was not the Christ whom the liberal Protestants believed, whereas he certainly was the Christ in whom Catholics — Roman and Anglican — believed.

Here he seems to drop conservative Protestantism out of sight altogether; and also fails to take into consideration the great divergence in Catholic belief — something which he himself emphasizes when he pleads later for a united Christendom.

We shall not get Campbell's viewpoint and be able to estimate the man's present position if we fail to keep in mind the fact that he is of a deep mystical temperament.

He tells us that as a boy he had a great passion for nature in all its moods; had "a sort of mystic feeling about it," and would go off frequently to be alone in communion with it.

"I never felt less alone than when in communion with the holy presence of which I was conscious everywhere in those habitual retreats. I knew what Wordsworth's nature worship meant long before I knew Wordsworth: it was exactly my own. I used to feel that the whole landscape was mysteriously alive, and every minutest object in it, every tiny flower and thorn, became to my naive perceptions instinct with Heaven. * * * It gave me a view of life which I can only call sacramental, and which has remained with me all through my mature years and helped to put me where I am today — in Holy Orders in the Church of England and within her sacramental system."

Telling how the great mystics such as St. John of the Cross, the two Catherine's of Genoa and Siena, St. Teresa, Madame Guyon and Fenelon contributed to his religious life, he remarks: "My spirit knows no greater solace to this day than to kneel with them before the world's Redeemer and adore the goodness of God."

Here, he says, was the soil in which his Monism grew.

"Carefully as the Catholic mystics maintain their Orthodoxy, there can be no doubt, I think, that their language implies a view of the relations of the soul with God which transcends the limits of personality as ordinarily understood. Ecstasy, in so far as it is describable at all, is the temporary attainment of a state of consciousness for which no analogy exists in the intercourse of one human soul with another. Bounds are broken through, separateness disappears, life is immeasurably enhanced and glorified; and, without ceasing to be itself, the soul becomes ineffably and mysteriously one with that which is the ground of all being — that which is opposed to all that merely seems."

Immediately following this statement comes this affirmation: "Here I am, and here I rest. This is the background of my faith, the very sap and essence of it. Whatever else may have to be added by way of qualification or safeguard, this must remain."

It is Dr. Campbell's belief that the Church of the early Christian centuries had good reasons for "its assumption that formal unity was the essence of its wellbeing." The Christian society, he says, was not as other societies. "It was not a human institution, a club, a guild, a voluntary association of believers in a common cause, or even a nation — though it was sometimes described as a holy nation. It was a mystical entity, an earthly sodality, with a super-

earthly source and sanction, an order permeated and sustained by a supernatural life."

We are informed by Campbell that he had stated often in the past that if his mind ever moved towards a more conservative position with reference to traditional Christianity it could not be content with the Nonconformist standpoint. And he declares now that that is exactly what has taken place.

"I cannot rest in religious individualism—and everything short of full communion with the Church of all the Christian centuries is religious individualism."

And he asks: "Can nothing be done to rescue the Christianity of the present-day English-speaking world from the calamitous error that it is only a set of views to be promulgated—and a more or less incoherent and unstable set of views at that—and not a life to be lived in corporate and immediate fellowship with another and a higher world than that of our everyday perceptions?"

And this, he declares, is practically the whole issue between sacramental and non-sacramental religion as it confronts us now.

One can be in thorough sympathy with him in the aspiration expressed in these words: "What I want is to have the whole life purified and sanctified, to have the supernatural absorb and transform the natural, to relate Christ to it in every part and particle and make it utterly and completely his."

"One can also believe with him that humanity is a solidarity; all life fundamentally one; that 'you' cannot cut of one part from another and dub it secular or sacred, material or spiritual, at your discretion." But that for such reasons *succession* in the society itself or its ministers is of so great importance as Dr. Campbell seeks to maintain does not follow apparently.

But do not misunderstand him! He asserts on the other hand the presence of the Holy Spirit in the work of the Nonconformist ministry, remarking as to himself: "I regard myself as no more and no less truly a minister of Christ than when I preached in the City Temple. I have received a new authority, authority to serve at the altar; but in the prophetic sense my earlier ministry was as valid as the one I am exercising now.* * * God is not confined in any channel of grace."

That expression in the foregoing quotation, "authority to serve at the altar," leads on to some of the most significant of Dr. Campbell's statements. He pictures some stern and unbending evangelical Non-conformist as saying perhaps: "Belief in an objective divine presence on the altar in the consecrated elements is to us impossible; and we maintain that the mode by which that presence is said by sacerdotalists to be guaranteed, namely by the utterance of a certain fixed form of words and the performance of certain formal acts is pure magic, and therefore degrades a sacred ordinance into something utterly different from what it was intended to be."

To this Campbell says: "It is no part of my purpose in the present connection to argue against this view, so strongly and conscientiously held by millions of my fellow-Christians. * * * Do not let us refight our ancient battles; we are out to make peace; and we cannot make peace until we learn to understand each other and to be willing to extend charitable allowance to its utmost limits. And it is not charitable to call that magic which is of the very essence of the Christian life of millions of God's people, not in the Anglican communion only, but in the great Catholic communions of East and West and their associations throughout the world. There are more Christians who attach reverent significance to this supposed magic than there are those who will have nothing to do with it. It

has nourished the spiritual life of untold numbers of the sweetest and most heroic saints that the Christian centuries have produced. Would it not be well, therefore, to pause and ask whether there may be more in this magic than Protestants generally have been willing to concede? Magic is not an admissible name for it. That cannot be magic which has a moral meaning as the sacrament of the altar undoubtedly has. It is a covenanted spiritual act, no wonder-working incantation, no abracadabra mumbled by a wizard as a spell to summon, like Glendower in Henry IV, 'spirits from the vasty deep.' It is no more any of these things or their like, than a child's kiss on a mother's lips belongs to the same category. Is the love between two hearts any less real for being dependent in a measure for its expression upon a single yet conventional physical medium?

"And let me once more remind Protestant readers, it is dangerous to discriminate too sharply between what is physical and what is spiritual, between outward and inward. The efficacy of the covenanted act depends upon what the Church has always understood by it, and not upon this or that specific ritual deed or word."

And then Campbell appeals to what he calls facts, and declares: "It is a fact beyond dispute that the results in life and character of a belief in the Real Presence in the Blessed Sacrament have been and are so abundantly good and beautiful as to constitute in themselves a demonstration of its truth and a justification of Catholic observance in regard to it."

In a chapter entitled "Towards Reunion," Campbell expresses the judgment that there can be no reunion which would tend to weaken in any wise the safeguards of the altar. Catholics, either Anglican or other, will not take risks of endangering the doctrine of the Real Presence. Nevertheless he points out that there are thousands of clergy in the ranks of Anglicans today who take what is ordinarily understood to be the Nonconformist attitude on the questions at issue between Anglicans and Nonconformists. But that, he says, does not prevent them from fulfilling all the requirements of their sacramentalist brethren, "not only in the matter of ordination, but in the strict observance of ancient Catholic practice in the manner of administering the Holy Communion." And this question is propounded: "Is it quite beyond the bounds of probability that Nonconformist ministers as a whole should ultimately be persuaded to do the same?" And he makes the reminder that the thing at stake is nothing less than the bringing together into one fold of all the scattered portions of Christ's flock.

Will Dr. Campbell land in the Roman Catholic Church? We do not believe that he will. He does not take to the Absolutism of Rome, though he states that he has shed the prejudices against the Roman Catholic Church that he once had. One of the two outstanding facts which kept him from entering the ministry of the Anglican Church at the close of his University career was that so far as he could then see if the Anglo-Catholic theory of the Church were the true one he should not feel safe outside Rome, and to Rome he was not then prepared to go.

Nevertheless he tells us now that he has received light and has shed the prejudices he once had against the Roman Catholic Church.

"Her spiritual life is too real and deep to permit anyone who knows it describing her as apostate or anti-Christ or any other of the deadly things militant Protestants are accustomed to change against her. To be sure the seamy side is there; but where is it not? Never was a truer saying than that of George Tyrrell, that if Rome dies the other churches may order their coffins."

What Dr. Campbell is hoping for is manifest in this paragraph: "The war is bringing us into closer touch with the great Catholic Eastern Church; or to speak more accurately, with the several communions comprising it; and it now remains to be seen whether a reunited British Christianity—including as in the end it must, Protestant Christianity throughout the English-speaking world on a Catholic basis—may not be able to effect intercommunion with a Church as primitive as Rome can claim to be and the validity of whose orders Rome does not call in question. As regards Anglican orders I would remind those who read these pages that Rome has not committed herself to an irrevocable declaration on the subject."

We have expressed the belief that Dr. Campbell would not go on to Rome. He tells of a study in many lands and in many ways of Roman Catholicism and says: "I came back fully convinced that Rome could not give us anything which the Church of England did not possess in equal measure with the additional advantage of a liberty and comprehensiveness foreign to the genius of the larger communion. In England the power and significance that come of age and long unbroken continuity are on the side of Anglicanism, not Romanism. * * * The Church of Augustine and Colman is the same Church without a break in which I minister today. Her historic dioceses are the same, coterminous with the ancient Anglo-Saxon kingdoms, with a succession of prelates reaching back without interruption to Wilfrid, Chad, and Aidan. Her very buildings are in no small degree the epitome of her story. There stand these ancient fanes erected by the hands of our pre-Reformation fathers to the glory of God; therein stood the altars at which they worshipped; without are the churchyards in which they lie. If we are to look for Catholicity let us begin at home; we need not wander far afield."

A FINE RECORD FOR COMMUNITY SERVICE.

The December number of "The Friend" had a symposium on "Dr. and Mrs. Scudder in Hawaii." The article by a Y. M. C. A. representative will show how Dr. Scudder entered into the life and activities of Honolulu and Hawaii, and will indicate some of the ways in which ministers all around the world are serving in hundreds of fields. We quote:

"I doubt if ever a couple left Honolulu with such a record of service to the community as did Doctor and Mrs. Doremus Scudder when they sailed for their new field in Japan last month. Although both had important callings which required large effort and strain, nevertheless Doctor and Mrs. Scudder found time to develop many ideas and to stimulate many organizations and movements for the welfare of the community.

"The present program of Citizenship Education under the auspices of the Y. M. C. A. is chiefly due to the ideas of Doctor Scudder as to what should be done along this line. His interest in the various races that have come to our Islands to make their homes, along with a practical conception of what should be done to educate them as Christian citizens has been a distinct contribution to the welfare of Hawaii Nei.

"Doctor Scudder's keen knowledge of the Japanese and their needs has proved most valuable in extending a religious and educational program among our 80,000 Japanese residents. He will be sorely missed by the Japanese Christian leaders of Hawaii and by the Japanese people generally.

"Doctor Scudder has always been alive to the social welfare of Honolulu. He has been active both in the sup-

pression of vice and in his support of the constructive social agencies.

"He was the pioneer for a new city charter which has been given most favorable consideration by local authorities on the subject of municipal government. He has been active in securing legislation tending toward the betterment of living conditions in Hawaii.

"As a member of the Board of Managers of Mid-Pacific Institute and President for a time, Doctor Scudder gave a large amount of effort to the education of a most important element in the community. Rarely could an active minister of a large church be found who possessed the ability and found the time for such an important contribution to the educational life of a community.

"Doctor Scudder has been most active in the Hawaiian Board and his editorials in the Friend have been pointed and effective. He is a charter member of the Inter-Church Federation and has always been a leader in Inter-Church activities.

"The Young Men's Christian Association feels that it has lost a loyal friend and earnest supporter in the departure of Doctor Scudder. Both as a pastor and as an active association member, Doctor Scudder has always been a large factor in uniting the Church and the Young Men's Christian Association in effective work for the welfare of the young men and boys of our city."

Concerning Mrs. Scudder, who as Miss Mabel Boshier was at the head of Kawaiahao Seminary for seven and a half years, Mr. Frank C. Atherton wrote:

"The motto which Miss Boshier chose for the girls was: 'Not to be ministered unto but to minister,' and this seemed to permeate the whole school. With it went a joyful cheerfulness and positive helpfulness that not only acted as a tonic but smoothed out the rough places so that the atmosphere which radiated in all directions was one of positive good-will and joyous Christian service.

"Added to this was the spirit of co-operation with all the members of the faculty. Every teacher felt the principal was her big sister, always ready to listen to her pilikia and with a practical suggestion to help overcome the difficulty. The spirit of loyalty which this developed was delightful to see, for every teacher was always ready to do her utmost for the advancement and good of the school. Her executive ability added to her accurate and business-like methods; the order and system inaugurated throughout the school permeated every department and kept things in smooth running order. Such methods could not help but have a most wholesome influence on every girl and teacher that came into the school, and many a girl will continue to carry this influence throughout her future life.

"Her service in the community life was also most marked. * * * Summed up, her life at Kawaiahao was one of such marked Christian service that it cannot be measured in scope or extent but will continue to live in the lives of all who came in touch with her splendid Christian personality."

One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the divine, not the human, in them; the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.—Success.

Only man can help man. Money without man can do little or nothing, more likely less than nothing. As our Lord redeemed the world by being a man, the true Son of the true Father, so the only way for a man to help men is to be a true man to this neighbor and that.—George MacDonald.

WILLIAM SUNDAY'S ADDRESS TO THE UNITARIAN MINISTERS OF BOSTON AND VICINITY.

Soon after he began his evangelistic meetings in Boston the Boston Association of Unitarian Ministers invited Mr. Sunday to address them at their regular weekly meeting. He accepted the invitation and spoke in the main as follows:

"I am an old-fashioned preacher, and my object and aim in life is to try and make it easier for people to do right and harder to do wrong; and I have no other object or aim than that. I hope what I have to say to you will help you to much as your kind invitation to me has already helped me. The goal toward which all things are moving is the acknowledgment of the sovereignty of God. All things are to be subject to God. All power is given under heaven unto Christ that he may conquer all God's enemies, and when this is done he will abolish all rule and authority and power of the devil, and when he has destroyed the last enemy, sin, he will deliver up the kingdom to God, the Father.

"Popularly speaking, salvation is escape from the punishment of sin and assurance that the fellow will enter heaven. It is something more than an escape from punishment of sin. Salvation to a person drowning would be his restoration to the condition he occupied before. Salvation from sin restores man to the condition he occupied before he sinned.

"Now, the spirit and the body are involved in the fall, and both have to be restored, spirit and body. All right Complete salvation demands the restoration of the whole man. Very well! That their restoration can be all that was desired is evident from the fact that when God made man he made him perfect. God is not like an architect; for the architect makes a tentative plan and alters it here and there until he is satisfied. Man was perfect at creation. The reason he is not now perfect is because of sin.

"I don't believe in the bastard theory of evolution. I don't believe that I came from a protoplasm or a fortuitous concurrence of atoms. I don't believe that my great-great-grandfather was a monkey in a cocoanut tree with his tail wrapped around a limb of a tree shying cocoanuts at the neighbor across the back alley. If by evolution you mean advance, I will go with you. If by evolution you mean that I came from a monkey, good-night!

"Now, if man's spirit alone is restored, then he is partly saved. If his body is restored, he is partly saved. Therefore to be saved means that he must be restored to his original perfection. While God knew how salvation would ultimately be attained—and the grounds of it existed before the foundation of the world—instead of saving man directly after he fell, God chose to lengthen the process and make a full display of his love, his justice, and his mercy, and to show that salvation was by grace.

"How could man show his obedience? Well God made the forbidden fruit the test and man disobeyed, ate the forbidden fruit, and the world became a graveyard and an ache and a pain. He made the rite of the sacrificial test, the offer of the sacrificial lamb by way of return. Abel offered his sacrifice in faith, and God accepted it. Old Cain in a spirit of rebellion went out and gathered the fruits of the field and offered them to the Lord, but he said, 'No, nothin' doin!' and he rejected it. Just the same as I did! He couldn't offer a substitute any more than I can hang a tallow candle in the heavens and have a substitute for the sun. When man multiplied he followed the footsteps of Cain, and, weary with sin and meditating on punishment, God sent Noah to warn the people, and the warning was fruitless.

"Then, God gave the written law. Perhaps man was ig-

norant, perhaps if God would tell him what he wanted him to do in written law, man would obey it; and so God gave the code which would save. The plan along this line was to raise up a people having God's special care, to whom he would give his law and through obedience God would bless them. The other people would see God bless them and turn from their idolatry to the Lord that they might correspondingly receive the blessing. This people one night were brought out of Egyptian bondage. Two million people were suddenly converted from being slaves, baring their backs to the lash of the taskmaster, making bricks for old Pharaoh, without straw, unto a nation; and at Sinai God gave them the Ten Commandments. For forty years they were in the wilderness, and God was training them to obey. When at last they entered Canaan God commanded them to destroy the idolatrous people that had taken unwarranted possession of their land. That land belonged to them. If you got home to-day and saw some fellow in your home, you would order him out, and, if he wouldn't go, you would make him hotfoot out of the place or call the policeman. Then they rendered partial obedience and saved some, and the ones they saved became thorns in their flesh and tempted the Jews to turn from God to idolatry and worship the idols; and God punished their idolatry. When they repented, of course the Lord forgave them, but their tendency was all the time to forsake God.

"Now, God had governed Israel through Moses and Joshua and the judges that he had sent, but when Samuel was an old man, about ready to give up his governorship, the people said, 'Oh, give us a king, that we may be like other nations.' It broke Samuel's heart, and he went to the Lord about it. The Lord said, 'Now, Samuel, don't you worry; they aren't rejecting you; it is I that they are passing up'; and he gave them a king in his wrath. All through the history of the Jews until to-day they have suffered from that minute for that thing.

"Now, under old Rehoboam, who was a heady, chesty, high-headed young fellow and a high roller, the kingdom, because of oppression and injustice, was broken in two. Ten tribes became Israel and two tribes became Judah. The ten tribes ran such a course of rebellion that God gave them into the hands of the Assyrians, and they have been lost to this day. The two tribes of Judah ran a similar course. They had a few pious kings who did their level best to turn them in their mad, wild stampede of idolatry and sin, and God flashed the semaphores of his eternal truth across their pathway and delivered them into the hands of old Nebuchadnezzar. They wouldn't obey God. Nebuchadnezzar carried them to Babylon, and that was the end of their kingdom of Judah. God did not allow the Jews to run this downward course without warning. He sent prophets to preach the way of righteousness and the coming of Christ, but the people would not repent. That was the end of the second experiment.

"Now salvation was not by law. Paul could point to the history of the Jews as proof of its failure; and the failure ought to shut the mouth of every one who harbors the thought that salvation is by works. The great lessons that God teaches by the history of the Jewish nation are: first, man is not inclined to obey God's law; second, man cannot save himself. The third method of salvation was last. God waited, and finally he put beyond all question that salvation is by faith and not by works, by laying help upon one that was mighty to save. So he sent Jesus Christ into the world to become a saviour. Christ came not only to reveal God to man, he came to reveal man to man. In Jesus Christ I have the highest possible revelation of God. Because God has revealed himself, I can tell that fellow out there what God wants him to be and how God wants him to live. The special feature on which Christ laid stress

was love—love. Christ's end and aim was to win men's hearts and show them the love of God. He wanted them to know that God loved them. It was the love of God that gave the law to mankind. It was the love of God that inflicted punishment when they disobeyed. It was the love of God that sent the prophets. Christ proceeded to convince by deeds. If the people could not reason, they could feel, and if they could not be reached through their intellect, very well—then they could through their sorrows and their distresses and their miseries. They needed help and they were sick, and helpless, and blind, and lame and with the touch of pitying love Christ healed their flesh, forgave their sins, and their hearts were softened and many believed. Not to leave any place for doubt, Christ laid down his life for them.

"Now, we have been bought for a price with the precious blood of Christ; bought from what? Bought from the penalty of the law. God's plan was that man should live forever, but man perverted God's plan and the penalty was, 'The soul that sinneth, it shall die.' By acting as our substitute Christ delivered us. He tasted death for every man, and every one who accepts and comes to Christ is released from the penalty of the law.

"Now, that is God's method of salvation. The first step is the renewal of the spirit through salvation, and the second step is the renewal of the body through resurrection. Between the salvation of my soul through faith in Jesus and the renewal of my body through resurrection, death steps in and between the salvation of my soul through faith in Christ and death, my friends, my renewed spirit dwells in my unrenewed body; hence there is a scrap on hand. That is what is the trouble now here. When I accept Jesus Christ my soul is saved then and there, and that is the assurance that my body will be saved at the resurrection. But my redeemed spirit dwells in my unredeemed body until death, and so there is a battle there. At resurrection my renewed spirit and my renewed body are united and stand before God restored to my original condition before man ate the forbidden fruit and brought sin into the world. God brought me back again. In Samuel's time the term 'king' had never been applied to God. The people demanded an earthly king, and Samuel declared God was their king; but God answered the people according to their folly. He said, 'You don't need it.' They said, 'We have got to have it.' He said, 'All right, you bull-headed mutts, you can go ahead and have it.' So the Lord said, 'Go

"The sin of rejecting God as king is the sin of the world to-day. Some people think they honor him by teaching the fatherhood of God and the brotherhood of man; they have declared that instead of the sovereignty of God, the fatherhood of God should be put forth, and they have been ringing the changes all over the land in all denominations to-day on the fatherhood of God and the brotherhood of man. Some think they have discovered a new religion. No doubt God is the father of those that believe in him through the Lord Jesus Christ; but will you hide yourself in the fatherhood of God, or are you going to say to the people, 'Gird yourself in order that you may obey the will of God'?

"What is the dominant note of the Lord's Prayer? That the fatherhood of God may be acknowledged? No. The brotherhood of man? No. But 'Thy kingdom come and thy will be done'—the kingdom of God as Jesus Christ preached it. It is through Christ that man will get back to his allegiance. God demands obedience; he wants to rule in every heart, and I don't believe, men, there was ever a greater time in all this world when we ought to preach obedience to God as now. The world has gone daffy to-day in service of mammon. We are going crazy over social service, over uplift, over things which in themselves

are all right and are absolutely indispensable, but the trouble is, we are simply turning away people from obedience to God and God's truth. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven.' The kingdom must be set up in our hearts. All things are working to this end, even the war in Europe. I don't know how it is going to be brought about, but it is going to be brought about. I don't believe in war if you can possibly get along without it, but there are times when you have to scrap just the same. If there had been no war, Bunker Hill Monument wouldn't stand yonder.

"Kings have always been a failure. The 'divine right of kings' is pure poppycock. We remember that 'God gave them a king in his wrath.' The only true kings are the people, and the people can govern themselves through their chosen agents. The day is coming when there won't be a crowned head on earth.

"When the kingdom is to be established, I don't know. Nobody knows. Old Russell had it doped out; he was going to wind it up here. The Millerites had it way back in 1848 and they knocked off work and crawled under barns, and it hasn't come true yet. Before the kingdom comes, a good many things will have to be done. The nations are going to be converted; the Jews are going to be restored; Jesus will return, Satan will be bound, the dead will be raised, the judgment will take place, and Christ will sit on the throne as judge. When he holds the reins of universal power, he will destroy the last enemy, death, and deliver up the kingdom to God, the Father.

"The world groans and travails, my friends, in pain until now. When man is restored the earth will be delivered from sin. No thorns, no thistles, no briars, my Friends; no sorrow, no famine, no war, no saloons, none of the infamy that curses this old world; all will be blotted out. Yet in spite of God's willingness to pardon, men continue to reject him. Man's will is his central glory. God decreed the freedom of the human will, and he stopped right here. I am Methodist enough to believe that, although I am a Presbyterian. Hats off to John Wesley! He took dry-as-dust theology and set it on fire. God will not destroy man's central glory, his free will. If a man wants to love sin he can go ahead, but he must remember that when he is through he will go to hell, and that's all there is to that. God will never coerce any man on earth, but he appeals to people to forsake sin. That is my mission in Boston, to make it easier for people to do right and harder for them to do wrong, make it easier for a man to walk home sober, and make it harder for people to live in joy in this material old world. With all the power that God gives me I have come to preach the gospel of Jesus Christ for all I know how to do it."

On motion a vote of thanks was tendered Mr. Sunday "for his very interesting address."

The opening prayer at the meeting that day, given by the Rev. Samuel Maxwell and reported in The Christian Register, to which paper we are indebted for the sermon, was:

"Father Ours: We who would be thy faithful servants meet together here to learn thy perfect will. Teach us, who would be disciples of the Christ, the way in which we should walk, that we who bear his name may contain his heart and spirit and go forth into all the weary world with that message of hope and confidence for which it long has waited. Give to us here the great feeling that all those of every nation and every creed who are toiling toward the great end of human redemption are brothers in the holiest cause the world has known; that all of us are joined together in the army of righteousness under the one

great banner of Jesus Christ; and that we here, now, within this room, stand ready to dedicate our bodies and our souls to thy service forever. Send the benediction of thy grace upon thy servants, and may they go forth from this place renewed in zeal, assured that their calling came from thee and that all the world calls to them, waiting, that through them, their speech and their lives they, the great rank and file of mankind, may find where the kingdom of God is and, finding, take their way, and amidst joy and thanksgiving at last know the redeemed world, the world made one with heaven. So shall thy kingdom come at last through the faithfulness of those who stand as thy apostles to find Christ after his perfect victory and heaven and earth be joined."

FIRST CONGREGATIONAL CHURCH, LOS ANGELES, TO LOSE POPULAR PASTOR.

Dr. William Horace Day Resigns.

The resignation of Dr. William Horace Day from the pastorate of the First Church, Los Angeles, came like a thunderbolt to the majority of the 2000 members of this great church which has been under the administration of Dr. Day and his father, the late Dr. Warren F. Day, for a period of twenty-two years and has grown during that time from a membership of 400 to its present size—the largest Congregational Church west of New York and the fourth largest of its denomination in America.

Dr. Day formally tendered his resignation last Sunday morning, to take effect February 1st. An announcement in the daily newspapers of the city on the day previous that Dr. Day had received an urgent call to the United Church at Bridgeport, Connecticut, was the first inkling that most of the members had of any intention on his part of leaving Los Angeles.

The church at Bridgeport, as a matter of fact, has been pressing its claims upon Dr. Day for the past three months. At first he declined their overtures, but when he was urged by such leaders as Dr. Washington Gladden, Dr. Hubert C. Herring, Dean Charles R. Brown and other strong men of the church, he took it under consideration. Some weeks ago, while in the East on National Council business, Dr. Day visited Bridgeport and met with the committees of the church, but would not permit them to issue a call at that time for several reasons, chief of which was that inasmuch as the National Council is to meet in Los Angeles next June, due largely to his urgently repeated invitations, and as he is chairman of the local General Committee of Arrangements, he felt that he could not consider this call to Bridgeport at this time unless he had the assurances of the leaders of the National Council and of the Southern California Congregational Conference that his going would not seriously jeopardize the Council meeting in Los Angeles.

The Bridgeport church has a membership of 1000 and is about to build a handsome cathedral church in the Colonial type of architecture with a big parish house on the historic site given to the church in 1695, facing the city hall and green. The membership is composed largely of New England people of the old stock who are just now face to face with the great problem of Americanism—the un-Americanized immigrants. The church feels that Dr. Day is pre-eminently the man they want as a leader. Dr. Washington Gladden, in advising Dr. Day, writes: "It ought to be one of the strongest churches in New England as your Los Angeles church has been the strongest on the Pacific Coast"; and Dean Charles R. Brown of Yale writes:

"Bridgeport stands ready to build a splendid new church and a well-equipped parish house for an enlarged and aggressive downtown work. The immense increase in Bridgeport's population and her wonderful prosperity have given her citizens a deeper sense of obligation. I believe you will find it a real challenge to those powers of leadership which you have exercised so efficiently in Los Angeles."

The Bridgeport church offers Dr. Day a salary of \$7000 together with moving expenses. It will grant him an annual vacation of eight weeks, supply him with an assistant pastor, and will see to it that he is not unduly burdened with the financial end of church administration. The formal call was issued on Dec. 20th, the vote being taken by ballot and every ballot marked "yes." When the final result was announced the chapel rang with applause.

Before an immense audience of 1600 that crowded the great auditorium and galleries to capacity, Dr. Day's resignation was read at the First Church by Dr. Robert Meredith of Pasadena immediately at the conclusion of Dr. Day's sermon and after he had withdrawn from the pulpit platform. Dr. Meredith spoke some tender words of reminiscence before reading the resignation, speaking of the wonderful work wrought here by Dr. Day and his father.

"When I came here," he said, "Dr. Warren Finney Day, whose memory is as ointment poured forth in this church and in this community, met me with all the brotherly love and welcome and encouragement possible. The first service I rendered in Southern California out of Pasadena was when, at his invitation, I came to you in the old Church to preach the gospel in connection with the Service of Recognition of Dr. William Horace Day in association with his honored father. I have been with you many times since, and always esteemed it a privilege and found it a joy.

"I come this morning to perform a duty that is of vast significance and importance to this church. I am to be the voice of its pastor to his people, as he expresses himself in the following letter:

"To the Members of the First Congregational Church, Los Angeles.

"Dearly Beloved:

"An urgent and unanimous call has been given me to become the pastor of the United Church, Bridgeport, Connecticut. At first it seemed impossible to think of our duty as outside Los Angeles, especially since the Congregational Conference of Southern California is to entertain the National Council next June, and the burden will fall more heavily upon our Church than upon any other, but after extended consultation with the leaders of the Council and of the Conference, we finally, though reluctantly, felt obliged to face the issue. We diligently sought the guidance of Him Who giveth wisdom liberally. Like Gideon we dared not act till we became sure. We have put the matter to various tests. One obstacle after another has been removed, several in most unexpected ways. After patient and continued consideration we have been convinced that this was God's purpose for us.

"I therefore tender my resignation as pastor of this Church to take effect February 1st, and request that you meet next Wednesday night to accept this resignation and to take preliminary steps to call a new pastor.

"These words have been written with a heavy heart. We have been like a great family together. You have borne my limitations and mistakes with loving patience. You have most generously commended whatever had the least promise of success. If my future ministry shall approve itself, it will be in no small part because of your faith and love during these years.

"The loving association with my father in the pas-

torate, during the last years of his ministry in this church, is a unique privilege which comes to but few men. For your kindness to us all, for your sympathy for me and mine in hours of bereavement, we can have nothing but overflowing hearts of gratitude. Our thoughts will often cross the continent to this place of prayer and to those who worship here. We shall love to remember the beautiful tablet in yonder wall, and the noble memorial in Pomona College, established by your love and sacrifice.

"We could not have severed these precious ties, at this time, if we had not heard the Master's voice saying 'Arise and journey to another city.' We are comforted not a little in the certainty that the same Master who bids us go, has no less definite plans for the future of this church. With one of old we thank God upon all our remembrance of you, for your fellowship in furtherance of the Gospel, from the first day until now; being confident of this very thing that he who began a good work in you will perfect it until the day of Jesus Christ.

"Faithfully and affectionately yours,
"WILLIAM HORACE DAY."

As the last words fell from the lips of Dr. Meredith the great audience sat in bowed and stunned silence, and many were weeping. Continuing, Dr. Meredith said, "No one who knows Dr. Day doubts that in this trying experience and change he has been seeking to know God's will and believes that he has found it. And beloved: God loves this church. The blessings of the Highest that have come upon you in all the years of this gracious ministry attest that fact. God has this Church in the hollow of his hand and he will take care of it and guide it. Look to Him to send to you exactly the man that shall come to you in the fullness of the blessing of the Gospel of Peace."

A meeting of the officers of the church is called for next Tuesday evening to consider the appointment of committees on pulpit supply and the calling of a permanent pastor.

SYDNEY FORD.

Los Angeles, Jan. 1st.

NOTES AND PERSONALS.

Next Monday at the meeting of the ministers in San Francisco Madame Yates will speak concerning Rabindranath Tagore.

Dr. Van Horn of First Church, Oakland, will begin next Sunday morning a series of sermons on the most vital themes of theology in the thought and language of the present day. The first will be on: "The Preexistent Christ: or Where was Christ before Christmas?"

The Rev. E. E. Youtz has resigned as pastor of Pilgrim Church, Oakland, asking that his resignation take effect next Sunday. Mr. Youtz has labored with great faithfulness in that field for several years and he and his wife have made a large place for themselves not only in that church community but widely. The Pacific hopes that they will remain in California, and takes this opportunity of commending them most heartily to any of our churches that may be in need of a pastor and a helpmeet whom all will take into their hearts at once.

The Rev. A. W. Palmer begins next Sunday evening in Plymouth Church, Oakland, a series of sermons on "Modern Manifestations Of Intolerance." They will be as follows: Jan. 7. Billy Sunday and Modern Thought! Jan. 14. The United States and Mexico! Jan. 21. The Law and Order League and Organized Labor! Jan. 28. Prohibitionists and Saloon-Keeper! Feb. 4. Christian Science

and Scientific Medicine! Feb. 11. Americans and Japanese! Feb. 18. Catholics and Protestants! This question is asked in Mr. Palmer's announcement: "Could they learn anything from one another?"

AN OPEN DOOR ANNOUNCEMENT.

A unique and exceedingly suggestive New Year message and announcement was sent out by the Rev. Albert W. Palmer of Plymouth Church, Oakland. It was a four page folder, on the first page of which was a picture of the front of the Plymouth Church edifice with the doors in-



vitingly open; and below the words: "Plymouth an Open Door for 1917."

Then, on the second page, came this message:

**"I'm Wishing You for Nineteen Seventeen
A Year of Joy**

Courageous, Strong, High-purposed and Serene!

"Courageous! Because courage is deeper than mere bravery and nobler than fearlessness. Bravery is the outer deed, and fearlessness may be only ignorance, but courage dwells within the heart.

"Strong! Because of the work there is to do; loads to be lifted; steady plodding days to be filled with honest toil. Strong to comfort others, to rise above temporary defeat, to

'Share the labor of the world and know
The weariness of workmen in the sun.'

"High-purposed! Because the loyalties of life should lift us on our way. 'Where there is no vision the people perish,' the Bible says. High-purposed—seeing the better day, and serving the ideal, greeting it from afar—living in this world but loyal to the eternal world of spiritual truth.

"Serene! Because our lives are not alone and isolated but hid with Christ in God. In every flower and every child, in every star and every sunset, in the ancient Bible and the modern ideal God is present. To awaken to that Pre-

sence, to serve and trust at the same time, with serene and quiet mind, is to enter into the Joy of the Lord.

Albert W. Palmer,
Minister Plymouth Church."

On another page were several paragraphs showing for what Plymouth stands and what her aim is and a call for cooperation. We quote a few:

"Here is a Church of the open mind, the warm heart, the aspiring soul, courageously and joyously facing modern city conditions.

"Its service is many-sided, touching every phase of community life, as plainly indicated by its equipment and activities.* * * *

"Above all, this Church has a message! Its pulpit is free and untrammelled. Its preaching is spiritual but practical, passionate for social justice and brotherhood, mystical because God is dwelling in His world and devotional because we need to come into harmony with Him.

"Such is the Church that during 1917 calls for the cooperation of thoughtful and right-minded men and women, especially those who, in years past estranged from the Church and drifting away from it, have yet desired a better Church.

"Let us all work together to build here at Plymouth a great fellowship of spiritually minded men and women! Serve where you are able to do so best. Let us demonstrate the power and value of a free, progressive socially-minded, Christ-loving, modern Church."

A NEW YEAR MESSAGE TO THE MEMBERS OF FIRST CHURCH, BERKELEY.

The Rev. Dr. Raymond C. Brooks sent to his people in Berkeley the first of the year a beautiful New Year card bearing an inspiring message which we reprint here and so send out for a wider reading and helpfulness:

"Believing that our ideals are prophecies, that our ills can be cured, that our lives may be transformed by the renewing of our minds, that our personal characters and the social order are determined by the nature of our thoughts and the quality of our purposes, I send you this greeting as we face the New Year with its summons to life, trustworthy and triumphant.

"Let us therefore live above the **FRET**, which poisons our bodies, disturbs our minds and embitters our spirits; above the **FOLLY** which robs us of our strength and adds to the burden of our friends; above the **FEAR**—of things present or things to come—which crushes courage and destroys hope.

"Let us enter into the **PEACE** which shuts out all unworthy thoughts and helps to heal the hurt of the world; into the **POWER** which rises in character and goes forth in service; into the **POSSESSIONS** which impoverish none but enrich all; into the **APPRECIATION** which receives good from all that God hath made and uses for good all that God hath given; into the **Patience** which trusts without shadow of doubt His Infinite Wisdom to supply our needs.

"Let us accept the will of Christ as our law, the spirit of Christ as our light and the love of Christ as our daily inspiration. So may we spend our days in the greatness and gladness and gratitude of our faith and steadily serve our fellows by what we say and do and are.

"RAYMOND C. BROOKS."

BOULEVARD CONGREGATIONAL CHURCH, OAKLAND.

At a recent meeting of the board of trustees an increase of three hundred dollars per year was added to Mr. Orr's salary and he will now give all his time to the work

in this church instead of giving a part of his time to the Richmond church as he did during the summer. Two lectures on "The Evening Skies" by Prof. G. Earle Linsley of Mills College and three sermons on the same subject by the pastor made an interesting program for the month of December. The Christmas Bazaar given by the Ladies' Aid was a great success both financially and socially. The Boulevard Congregational church wishes all her sister churches a happy and successful New Year.

BETHANY CHURCH, SAN FRANCISCO.

Bethany Church, at the suggestion of our pastor, Rev. A. R. Gillespie, tried to follow the example of our Savior in making Christmas a season of giving. On the evening of Dec. 20th the Sunday school children "gave" a very enjoyable entertainment of song and recitation to a large audience. At the close an offering of money was given by the grown-ups and children gave packages of fruits, vegetables and canned goods. Sunday evening the church choir, assisted by other talented singers, "gave" a fine program of Christmas music, solos, duets and anthems. All the participants including the Sunday school superintendent and choir leader gave much time to preparation. At the conclusion of the Christmas eve services, those in the congregation marched to the platform and deposited gifts to the needy. On Christmas morning, a young man gave his time and the use of an automobile and the food and other gifts were taken to families who received them with many thanks, as otherwise they might have had a sorry Christmas.

FIRST CONGREGATIONAL RIVERSIDE.

The financial committee composed of Dr. Esigate, Mr. Harger and Mr. Chubbuck, who arranged for the every-member canvass to raise the budget for the coming year, are to be most heartily thanked for their untiring efforts and work they spent in arranging the teams, etc., in such a satisfactory way. The church is indebted greatly to Dr. Kengott who occupied the pulpit on that day and gave a masterly address and valuable instructions as he charged the teams to go and raise money for the Lord's work. The budget of \$10,000 was not all raised, but the committee feel very hopeful of securing the amount as reports are coming in every day. Rev. Jesse Hungate occupied the pulpit last Sunday morning and evening, owing to the illness of Dr. Porter.

A CHRISTMAS TIME PAGEANT AT LEMON GROVE.

The entire population of Lemon Grove turned out to attend one of the best Christmas celebrations ever given in this part of the country. The function was in the nature of a pageant. After the exercises each child in the town was given a present from the mammoth Christmas tree brought from the mountains and set up in the civic square. Each section of Lemon Grove was represented in the elaborate pageant. The eastern section was represented by red costumes, the west was known by green costumes and the northern section by white costumes. The entire parade was led by Rev. M. A. Frost, who was king, and by three others who represented the Wise Men. Each section met at a certain point in its district and at a signal from the church bell set out on its journey and at another point the three different sections met and then marched to the square. Those in the pageant and scores of others who

had come from neighboring towns deposited Christmas presents at the base of the tree and they were later distributed to the children and poor. The Christmas tree was brilliantly lighted with electric lights and ornaments. After the celebration a bonfire and an additional celebration was held. The women of the city served refreshments, which consisted of ice cream, coffee and cakes.

It was estimated that from 500 to 600 persons were present. Not in the history of the city has there been such a crowd at a public celebration. Miss Mary L. Goss was the originator of the pageant and was given credit for the success of the function, although all the women of the city helped make it a success by serving on the various committees and helping in the work of preparing the fine menu of refreshments. So great was the success of the civic Christmas celebration that those in charge announced immediately after it was over that it will be made an annual affair.

LESTER L. WEST, D.D.

An Appreciation by E. E. P. Abbott.

I first met Mr. West in Cedar Rapids, Iowa, in 1885. He then was the pastor in Fort Dodge. He was a young man, modest and retiring but with what seemed to me the touch of genius. Had I heard of Mark Rutherford at that time, I should have associated the two. At any rate, I was greatly drawn to him. And I may add that Mr. West in all his churches had a wonderful attractive power for all of his own people from his genuineness and his cordial ways. Afterwards our paths diverged widely, both territorially and along lines of thinking in those strenuous days. We have been fortunate in being drawn closer together in every way in these later years.

I have somewhere among my papers a sermon which he delivered in Brooklyn, which was published in the Brooklyn "Eagle" twenty years ago. It seemed to me a remarkable sermon; and showed marked signs of growth and mastery. An unknown minister in Maine wrote to Mr. West that he was about giving up the ministry, when this sermon fell in his way and held him to his place.

In a little volume of sermons, published by his devoted people in Everett, we are able plainly to see the strong points of the preacher, as far as the finished book, apart from the attractive personality, could give it.

I asked of a friend, a short time since, one who was himself a minister, and a charitable hearer, why his late pastor was soon to leave them. He had nothing against the man, his honesty or his sincerity, but added this: "He had not a particle of enthusiasm. I never in all his ministry, received a single uplift from prayer or sermon." This is the very farthest from the way we would characterize Dr. West. He was a live preacher and preached to an audience trained to be awake. They went to the church Sunday morning expecting a fresh message. He was himself wonderfully responsive to all that was good and beautiful. He entered the pulpit surcharged, with the air of one who was greatly anxious to communicate. I was walking with a friend in New York to attend church when Dr. Parkhurst had been but a short time in the city. This gentleman, who was an elder in the church, remarked, "The doctor, I am sure, has something special for us today"; and he had.

Dr. West, when he was in health, and at his best, was well-nigh inspired while not losing his self command. He added to a wide and versatile reading an imagination of his own, and everything was carefully wrought out. He

was by nature and training an idealist. The first sermon in the book I have alluded to is naturally upon the "call of Abraham, an idealist of the first class." This book reminds us as a whole of Dr. George Gordon's recent volume on "The Revelation and the Ideal." Though so brief, it goes down to fundamentals and timely themes: "personality, duty, the lost chords of innocence and wonder, the cosmic Christ." It is a great waste of ink and paper in these days to publish sermons unless they deal with great themes and have to do with the essence of the gospel.

Our friend, though suffering from a disease that he knew must shorten his days and cripple his powers, in no way remitted his exertions. Like Tennyson's Ulysses, he would return home only to start out again. Like his favorite hero Abraham, "who dwelt in tents," he could not rest until he saw "the happy isles." A few days since he did write to a friend that he had just returned from a supply and he felt somewhat weary. He delighted in his commission to the last. But then he could say resignedly, as another good man said, "I am tired; let me rest." Or with Phillips Brooks, at the last, "I am now going home." Scarcely can we hope to find another friend so affectionate, so inspiring, with so much of the unselfish spirit of the Master; but we may say with Tennyson of his friend Hallam, "I have a friend; he lives in God."

One of his favorite quotations, and one that Chinese Gordon used to repeat in Khartum, is from Browning's Paracelsus:

"I go to prove my soul!

I see my way as birds their trackless way.

I shall arrive! What time, what circuit first,

I ask not; but unless God sends his hail,

Or blinding fireballs, sleet or drifting snow,

In sometime, his good time, I shall arrive:

He guides me and the bird, in his good time."

San Diego, Cal.

A LIFE WHICH HAD BEGINNING IN A MISSIONARY HOME IN CHINA ENDS IN CALIFORNIA.

Sunday, December 17, Mr. Harry Perkins, the son of retired American Board missionaries living at Claremont, California, was fatally injured in a run-away accident near Coalinga. The young man had driven in to church and had spent an hour or two in the afternoon in the home of the Rev. E. Sinclair Smith, pastor of the Presbyterian Church of Coalinga. The pastor bade him goodbye about three o'clock and he started for his place of work in the country and about five received word on the telephone that he was lying at the point of death in the Coalinga hospital, to which he had been brought after the accident. The young man passed away before Mr. and Mrs. Smith reached the hospital.

We give here a sketch written by Mrs. E. R. Wagner of San Jose:

Away on the Grand Canal in North China, lies the historic city of Lintsing. One of the show places in recent years has been a group of semi-foreign buildings, surrounded as are all places in China by very high walls. Here a dozen little American children played and studied and grew and built great airy castles of wonderful America and of its future of which they would be a part. Citizens of America? Of course they were. But they spoke not only English but also Chinese like the natives, and they loved the splendid yellow children with whom they played, and never thought them strange, and the dear old native women who cared for the small Americans, and who in turn adored them somehow did not think them so very queer either. They used to peek through the back gate at

the junks only a stone's throw away on the canal, and sometimes there came a boat that was just for them with boxes from America, and then they would have a real Christmas, just like the cousins at home with a tiny tree and candles and toys, while the little yellow playmates shared their fun and with them went caroling from house to house.

One of these children was Henry B. Perkins, born in Tien-Tsin, May 15, 1890. His mother was one of the first women physicians to go to North China; associated with Dr. Howard she treated the wife of Viceroy Li, who built in acknowledgement in Tient-sin, a hospital for women and children. His father, who had fine training in New England colleges, did pioneer work in educational and evangelistic lines and with his winning personality and broad sympathy with all classes of men, helped to lay the foundation on which the new China is building.

When Harry was ten years old, there came a great and sudden change. The Boxer outbreak, which began in the vicinity of Lint-sing, swept northward like a hurricane. Mrs. Perkins had taken Harry and his younger brother and sister to a point on the seashore just south of the terminus of the Great Wall. The older sister Anna was in a boarding school in Tien-tsin, and Mr. Perkins remained alone in Lintsing. Anna was among those sheltered in the basement of the City Hall of the English concession, while shot and shell rent the upper stories; the siege of Tien-tsin was lifted by the allied troops and Anna was sent to Japan. The lone man in Lintsing was hurried out by special messenger sent by the late President Yuan Shi-kai, then governor of Shantung Province. After a journey of many days to the coast, Mr. Perkins sailed by a coaling boat to Japan. Mrs. Perkins and the little children were taken off by a British gunboat, and at Kobe, Japan, found Mr. Perkins and Anna on the wharf to meet them. The united family then went to the old home in Worcester, Mass.

During the period of reconstruction in China the parents again did splendid service; but Harry remained for his preparatory training in the fine schools of Worcester. He had three years at Cornell University, and then drawn to agriculture, after a short time in horticulture in West-boro, pushed on to Arkansas, and finally to California.

Just a year ago Christmas day, Harry reached Huron and walked the seven miles over the plains to Mr. Wagner's ranch, where he has made himself invaluable, giving himself with perfect devotion, furthering every interest as if it were his own, while he quietly tried to think out his own life problems. A fine student, he was a lover of books, and keenly felt the loss of his library which was burned last August. Friends were collecting books for him, and a discarded but excellent set of Encyclopedia Britannica from Pomona College is still packed at the door of his house. There were no idle moments for Harry, and when he could snatch a short time in the evening, he was studying Spanish.

He was here to get practical agriculture, and was thinking of taking a tract on which he was working last Saturday. "It is a fine piece of land," he said at supper time. "No, I am not tired; it was so beautiful over there in the fields I enjoyed it very much, for everything went off all right."

That evening he sang Christmas carols with Mr. and Mrs. Wagner, she at the organ, and Mr. Wagner with the mandolin: "Holy Night," "It Came Upon the Midnight Clear," and "Hark the Herald Angels Sing." What a beautiful way to spend the last night on earth!

Harry loved his Sundays in Coalinga, and always when he could, attended Professor Geer's class. It was this that made him rise very early last Sunday, and make the trip which was fatal when he returned.

Keenly interested in the development of Coalinga and the surrounding country, with the undaunted faith of youth in the future of such a region, educated, pure, true, sunny, and genial; it is a great loss to this community that such a man must go.

"Keep pure thy soul!

Then thou shalt take the whole

Of delight;

The perfume, and the pageant, the melody, the mirth

Of the golden day and the starry night;

Of heaven, and of earth."

INLAND EMPIRE NOTES.

Rev. Otis H. Holmes, D.D., began his ministry with the Walla Walla church on Sunday, December 17th. He had large audiences, with an unusual number of Whitman students, to listen to his able sermons both morning and evening. His subjects were "The Church" and "The Secret of Power." On the Church calendar was the following:

"Greeting—We welcome to our church and to our community our new pastor, Dr. Otis Halbert Holmes, his wife, and daughter Lulu, and son Halbert. We extend to them a cordial greeting and trust that our association may be mutually helpful."

The Westminster church was crowded last Sunday night when "The Messiah" was performed by the choir. It is to be repeated next Sunday night.

Rev. Geo. Weiss, of Pasco, has accepted the call to the Corbin Park church, and is on the ground.

Lincoln Heights church is closing a prosperous year under the ministry of Rev. H. A. Luckenbach. There has been progress in every branch of the church work. Six united with the church last Sunday. The annual meeting will be held next week.

Rev. F. A. Abbott has closed his services as a supply of the Deer Park church, and they are considering giving a call to a permanent minister. This church has suffered financially during the last two years, but matters look promising now.

Rev. J. W. Skerry of Trent is conducting a series of evangelistic meetings at Glenora, and next week will begin such meetings at home. He is assisted by Mr. Stillman, of the Y. M. C. A.

Our churches are to hold union evangelistic services during January and part of February. During the first two weeks the meetings will be held in the Lincoln Heights and West Side churches, conducted by Harper and Bauer, and Doyle and Burdick. The second two weeks at Plymouth and Corbin Park, the third two weeks at Lidgerwood, Pilgrim, Hillyard and Westminster.

Happy New Year to the editor and all the readers of The Pacific.

J. EDWARDS.

Spokane, Dec. 29th, '16.

For The Children.

TWO CONTENTED LADS.

"Isn't this grand? Isn't this fine?" exclaimed little Neddie Phillips to his older brother Rob. His rosy cheeks and bright eyes emphasized his words, as the two coasted erratically down the hill in front of their home, while mother stood at the window watching them with smiling eyes.

"Dead little lads," she said, "I hope they will always be as easily satisfied."

The sled was curiously constructed out of an old broken cradle, while the two rockers fastened lengthwise underneath served as runners.

"This is fun!" responded Rob. "We don't care if it isn't a new sled like Joe Carleton's, do we? We can have just as good a time with this, and even better," he added, as he picked himself out of a snowdrift, into which a sudden lurch of the sled had thrown them, "for Joe's would go straight down the hill, and we should lose all the fun of getting into the snowdrifts, so I think ours is the best, don't you?"

Rob was so occupied in getting the sled started down the hill again he did not notice that his little brother's response was less enthusiastic than usual, so he continued, as they sped on once more, "Yes, this is much better than Joe's; and if he should come this minute and offer me his sled I would not take it, would you?"

"A rather faint 'No' from Neddie was lost in the excitement of arriving, with a grand flourish, at the bottom of the hill. The truth was Rob's words had awakened in his brother's mind visions of a lovely red and green sled which he had seen and admired the day before, and he was conscious of a wish to possess just such a delightful treasure himself, but he was loyal to his more contented brother and whatever Rob wanted he wanted. So, ashamed of his rebellious thoughts, he called out loudly, as they tumbled off into the snow, "No, we don't want Joe's sled—this is much better."

At this moment a burst of laughter from the top of the hill attracted the boys' attention, and, turning around, they discovered Joe Carleton, convulsed with merriment, holding the identical new sled of which they had just been speaking.

"Hello, boys! What you got there?" he shouted, as soon as he could speak. "Noah's ark? What do you call it, anyhow?" and another burst came down the hill to where the two boys stood, mute with surprise and dismay at the sudden appearance of the very one they had been talking about.

Rob was the first to recover himself and shouted back, defiantly, "You may laugh all you want to; we don't care; we are having a good time, and our sled is as good as yours, now."

But Neddie was silent, for the sight of the red and green beauty had again awakened his envy. He kept his eyes on the ground and trudged along beside his brother, wishing, in spite of what he had just said, that he could have one ride on the beautiful sled, but, in loyalty to Rob, he tried faithfully to put the desire away from him.

Now Joe was really a kind-hearted boy, although he made fun of the primitive affair which the boys called a sled. And as he watched them toiling up the hill, dragging the clumsy thing after them, he felt sorry for them, and determined to give them a treat.

"I say, boys," said he, as they joined him and he saw Neddie's eyes eagerly fastened upon his sled, "let's change places. I'll take Noah's ark for a while and you try my new sled; it goes fine."

This was surprise number two for Neddie and Rob, and nearly took their breath away. Rob was on his dignity, however, and could not forget in a moment that they had been ridiculed.

"No, thanks," he answered, loftily, "Noah's ark is good enough for us," though deep in his heart he had the same desire as his brother to try the new sled.

"O, come now, don't be foolish! I didn't mean any harm in laughing. I couldn't help it, you looked so funny. See Neddie, he wants to try it," for Joe had discovered his

secret in his eager face. "You will have to take him down anyway."

"Well," said Rob, slowly descending from his dignity, "if Neddie wants to go that settles it. I will go to please him."

Neddie glanced ruefully at Rob, as if asking pardon for desiring anything that his brother did not wish, but he saw something in Rob's face which quieted his scruples and made him think that the pleasure was not wholly on his side. He took his place on the sled and the magic runners under Rob's skillful management took them swiftly down the hill. When they reached the bottom the boys' faces were radiant with happiness.

"I say," said conscientious Rob, "this beats ours all to nothing, doesn't it?"

"O, yes!" said Neddie, enthusiastically.

"But," continued Rob, sturdily, "ours is the best when we can't get anything better."

"Yes, indeed, when we can't get anything better," echoed Neddie, as they tramped happily up the hill together.—Ellen M. Hurl in *The Congregationalist*.

THE STORY OF AN APPLE.

Little Tommy and Peter and Archy and Bob
Were walking one day when they found
An apple; 'twas mellow and rosy and red,
And lying alone on the ground.

Said Tommy, "I'll have it." Said Peter, "'Tis mine."
Said Archy, "I've got it; so there!"
Said Robby, "Now let us divide in four parts,
And each of us boys have a share."

"No, no! shouted Tommy; "I'll have it myself."
Said Peter, "I want it, I say."
Said Archy, "I've got it, and I'll have it all;
I won't give a morsel away."

Then Tommy he snatched it, and Peter he fought,
('Tis sad and distressing to tell)
And Archy held on with his might and his main,
Till out of his fingers it fell.

Away from the quarrelsome urchins it flew,
And then down a green little hill
That apple it rolled, and it rolled, and it rolled,
As if it would never be still.

A lazy old brindle was nipping the grass,
And switching her tail at the flies,
When all of a sudden the apple rolled down
And stopped just in front of her eyes.

She gave but a bite and a swallow or two—
That apple was seen never more!
"I wish," whimpered Archy and Peter and Tom,
"We'd kept it and cut it in four."

—Early Days.

FOR SAKE OF THE NEXT ONE.

"Why, auntie, I thought you were through!"
"So I am with my work," returned Aunt Carrie, as with a smile she went on threading her needle. "I am only trying to smooth the way for the next one."

"Who, for instance?" questioned Will, curiously.

"Well, supposing that just as papa is starting for busi-

ness to-morrow morning he discovers that he is about to lose a button from his coat, and he can spare only about two minutes in which to have it sewed on. "Don't you think it would be quite a relief to mamma to find her needle already threaded?"

"Of course, for I shouldn't think one could find that little bit of an eye at all if he were in a hurry. I had a dreadful time the other day when I wanted to mend my ball. I should have been glad to be your next one then."

"Suppose, again, Will, that whoever dropped that piece of wood upon the cellar stairs had stopped to pick it up, remembering that some one else would be coming that way soon. Wouldn't it have been worth while? Think how Bridget has suffered from her fall, and how the household has been inconvenienced!"

"Yes, auntie; and if I had wiped up the water I spilled this noon, sister wouldn't have been obliged to change her dress when she was in such hurry to get back to school; but a fellow will have to keep pretty wide-awake to remember every time." And with a thoughtful expression on his boyish face, Will passed out of his house and toward the front gate, leisurely munching a banana as he went, but apparently engaged in deep thought. Reaching the sidewalk, he threw down the banana skin, and proceeded on his way; but presently he turned and looked hard at the yellow object lying on the pavement, and then, quickly retracing his steps, he picked it up and flung it far into the road, where no one would be likely to slip upon it. —Morning Star.

Ireland's potato crop is the worst since 1847, the year of the great famine.

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